NAVY CHAPLAINS BULLETIN

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

WINTER 1960

NAVPERS 15020

Winter 1960

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

Rear Admiral George A. Rosso, CHC, USN
Chief of Chaplains, Pers J
Director of Chaplains Division, Pers J1

★ ★ ★

Captain Irving W. Stultz, CHC, USN
Assistant Director, Chaplains Division, Pers J1a

★ ★ ★

Captain Francis T. O'Leary, CHC, USN
Assistant for Planning, Pers J1b

★ ★ ★

LCDR James J. Killeen, CHC, USN
Assistant for Character Education, Pers J1c/12

★ ★ ★

Commander Robert J. Schneck, CHC, USN
Head, Ecclesiastical Relations Branch, Pers J11

★ ★ ★

Captain James E. Reaves, CHC, USN
Head, Personnel Branch, Pers J12
Head, Distribution Section, Pers J121

★ ★ ★

Commander Newell D. Lindner, CHC, USNR
Head, Reserve Section, Pers J122

★ ★ ★

LCDR Richard G. Hutcheson, CHC, USN
Head, Procurement Section, Pers J123

★ ★ ★

Commander E. Vaughn Lyons, CHC, USN
Head, Logistics Branch, Pers J13

★ ★ ★

Commander Vincent J. Lonergan, CHC, USN
Head, Training Branch, Pers J14

***Address*—Chaplains Division**
Bureau of Naval Personnel
Navy Department
Washington 25, D. C.

***Phones* — OXford 4-2347 OXford 4-2348**

Chief of Chaplains

RADM George A. Rosso

Our pastoral ministry to our service personnel and their dependents is undergoing modifications because of the unsettled and changing times in which we live. Methods which were satisfactory a few years ago seem now to produce meager results. We question. We doubt. There is a feeling of healthy unsureness in the air.

We need to meet more often to assess our ministry, our methods, our results. The religious program of the modern military command demands that senior and junior chaplains work more closely together, that we work as a team.

Many chaplains pin their hopes for a dynamic religious program upon a particular movement - World Wide Communion Sunday, Catholic Youth Week, Youth for Christ, the Confraternity of Christian Doctrine, the social apostolate, lay leadership, better Christian families, or a more zealous commanding officer, etc., etc.

All these proposals are good, but they can produce confusion when we realize we cannot be specialists in all these fields, nor do we have the time to promote all these movements. But a time of confusion is also a time of opportunity. It forces us to get back to the essentials. It compels us to restudy the Scriptures with a new understanding sharpened by the conflicts encountered in our ministry. It focuses our attention on the methods of Christ. And the first thing that the Gospels reveal is not so much what Christ did, but what He was; not so much His apostolic activity but His apostolic way of life - particularly His humility.

It is strange to note at times how we seek prestige and status. Our conversation often concerns itself with the desire to serve in a large command - the Senior Chaplain of a Training Center; a Force or District Chaplain; or a position of honor and respect like a Fleet Chaplain. Even the best of us succumb to this temptation, not realizing the tremendous danger in which we place ourselves. Christ had a different scale of values: "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whosoever

continued on page 9

The cover picture, already well known throughout the Corps, was originally painted by Mr. Charles Dye for the Navy Chaplains' "Why We Worship" posters used in 1953. The painting was titled, "Teach Us to Pray."

THE IMPORTANCE OF THE CHAPLAINS SPIRITUAL DEVELOPMENT IN HIS RELIGIOUS MINISTRY

by Chaplain William G. Sodt

All chaplains ought to be good chaplains. Some are "good" in one sense - some in another. But a really good chaplain must be a Godly man in all his works and all his ways.

He can make no more fatal mistake than to allow a cleavage between his religious ministry and his secular ministry - and no mistake is easier. He can quickly slip into the habit of being a line officer with a Sunday sermon. He may become a six-day basketball coach, educator, insurance broker, red-tape-cutter, dole-keeper, jolly good fellow - and seventh-day preacher - with the least of trouble. This is tragedy and travesty.

No less tragic is the seven-day dispenser of pious platitudes and sacraments whose naive abstraction draws him away from the vital everyday needs of his people. Clouds obscure the view from the balcony of life as effectively as the dust in the crowded roadway.

The real redemption of a chaplain's ministry is his close involvement in the tight structure of his organization - but with the strong hand of God upon everything that he does.

Chaplains stand uniquely in the "tension" of the New Testament. They preach the Gospel of Christ under the shelter of 16-inch gun barrels. Their voices are muted by the roar of death planes overhead. They talk of patience in intolerable situations. They watch the faltering steps of sinning mortals caught in the paths of strange temptations. They "do that which they would not, and that which they would they do not."

Totally Religious

But precisely so far as he brings into these trying jobs his own continuing experience of the God-Man Jesus Christ - Kierkegaard's whole man facing the whole mystery of life - does the Christian chaplain fulfill his function.

The total function of the chaplain is totally religious. He serves neither by the application of dead moral sanctions on sin nor by a conveniently closed eye. He brings into impossible situations only his faithful mediation of God's judgment and love through his own life in every meeting with his fellow men.

Here is his "spiritual development" - his growing up in grace - as he becomes daily more of a man - in Christ.

The ultimate problem of man is to find out about himself - and God. The problem of the chaplain is to demonstrate out of his own complete involvement in the battle of existence the validity of Christian faith and life. This is not a static statement of truth, but a vital living of it. Spiritual development in the fullest sense is the essence of being.

The chaplain's practical problem, of course, as he grows spiritually, is to enter completely into his work situation, maintaining a proper balance between what his people believe to be religious and what they consider to be secular, demonstrating in the whole the claim which God makes on all of life.

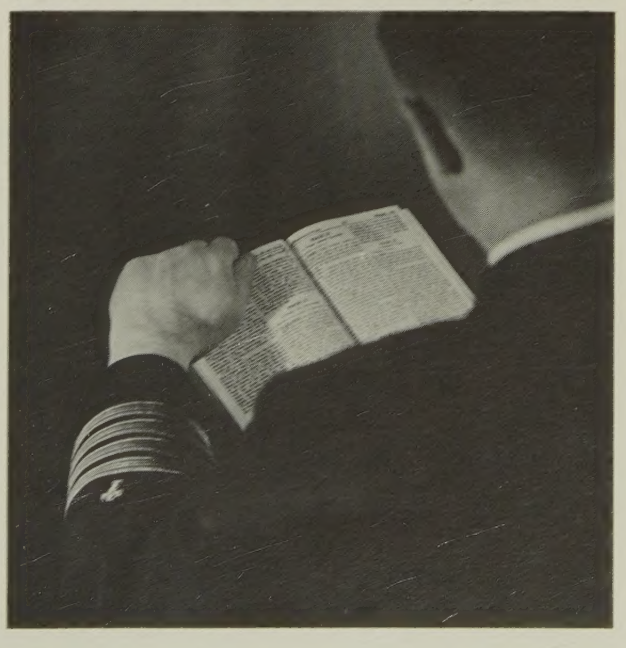
If he is too "religious" he loses contact with the people. If he is too "secular" he loses contact with the source of his power. His eternal quest must be to resolve this tension in a living expression of his spiritual understanding. In this sense he never is - as the existentialists have it - but is always becoming.

The quality of his becomingness is the history of his spiritual development. It may be toward God, or it may be away from God. He will never fulfill his potential of complete self-hood, but the degree to which he meets God, revealed in Jesus Christ, and interprets His will in his resolution of the temporal-eternal, spirit-flesh, religious-secular tension which is his inevitable milieu, determines his success as a chaplain.

This success is not to be measured in human terms, but in the Divine terms of vocation and service to God.

A Barren Land

The chaplain - and so does every Christian, but the chaplain especially - finds his character in the second phrase of Williams' great hymn, "Guide Me, O Thou Great Jehovah," - - "Pilgrim through this barren land." (The hymn finds its true voice, incidentally, in the tri-



umphant, powerful Welsh tune, "Cum Rhonda" rather than in the tinkling jazz of Hasting's "Zion.")

The barrenness of the land is not the desert dryness of physical lack or suffering, but the everlasting preoccupation of man with himself and his world. It is trite to speak of the secularized nature of life. This is nothing new. The priestesses of Ashter, and the prophet Amos, and the vestals, and the medieval cleric, and the chaplain of the twentieth century United States Navy all voice the common complaint that the gods are forgotten.

That the over-all will and consciousness of mankind has a basically secular orientation is neither surprising nor arguable. Philosophically and psychologically considered, man by nature is destined to exalt himself to the status of divinity - to become his own God.

For he is curiously caught between the finite and the infinite in the nature of his creation. In his search for the satisfaction of his reason he creates his own worship and liturgy and heaven and hell. The humanist becomes the new priest and the scientist his acolyte.

Man cowers before the satellite and seeks his salvation in a more powerful missile. He diverts his mind in adoration of the athlete and stupefies himself in the unholy trance of rock-and-roll and the cocktail hour. Man finds his satisfaction in Man and what he makes.

Even in that which is ostensibly religious there lurks the secular ghost. The churches become great monoliths of power, well accommodated to dealing effectively as functional units of a forceful society.

Even the current resurgence of religious consciousness brings public statements of uneasiness lest it be but another step in the deification of Man and his interests and desires,

No chaplain can be unaware in his daily work of the essentially secular set of the minds of people. The majority by far of those who visit his office are there for the relief of some worldly problem. They seek a Navy Relief loan or help in regard to disciplinary problems, or a transfer, or the bolstering up of a faltering marriage. The problem usually, on analysis, becomes a spiritual one, but the point is that it is not recognized as one, either by the visitor or by his fellows.

Sad Religious Illiteracy

Conversation of the most casual kind reveals the sad religious illiteracy, and lack of concern about it, in most people. The experience of years of pre-marital counselling shows that most young brides and grooms look no further than the beautiful sentiment of a white wedding, the social obligation of a great reception (with photographs) and the romance of the honeymoon.

When they bring their children for baptism it is often without the foggiest notion about what is happening, except that their mothers had them christened, and the baby next door was "done" last week. When their marriage falters they seek in the chaplain a cheap and accessible psychiatrist, or an agency of punishment for a sinning spouse.

This is the barren land of a chaplain's life. Yet how can it be otherwise? Only a growing awareness of the depth of the problem and a constant spiritual development render a chaplain one of the redeeming agents of God to change it.

This is written in England, where the establishment of the Church enables the teaching of religion in the public schools. In a land where it is openly admitted by clergy and laity that the position of the Church in relation to the population has deteriorated markedly over a quarter of a century, still a religious faith is propagandized by the functionaries of the State. Religious broadcasting by the tax-supported British Broadcasting Corporation is a commonly accepted phenomenon.

In the United States, however, a general religious question cannot even be included in the national census.

In Great Britain, where the voices of humanists and atheists are raised in quiet protest, a curious devotion to tradition permits the continuance of socialized religion. But in the United States there is a continuing outcry in courts of law over the payment of salaries of military chaplains.

All of this seems only to emphasize the very tenuous position of the chaplains in the military arm of a secular society. The incongruous status of a state-appointed chaplaincy results in not a few misgivings within the churches which give their ecclesiastical endorsement to the chaplains. And direct service by chaplains within a disciplined and closely integrated social institution which is by nature inimical to their own interests produces inevitably a disillusionment with the system.

Every chaplain must face this problem. It is one of the inherent extensions of the basic secular-religious tension. A growing awareness of the problem is part of, and the occasion of the need for, a growing spiritual development.

Live it Out in the Grace of God

Every thoughtful chaplain, again, has met this question in his experience. He has known his loyalty to persons and service unrequited. He has seen lip-service to the cause of religion. He has seen what he has to offer not quite fit in, because there are more important things to be done.

He has felt himself bent to the purposes of a system searching for pragmatic tools for the accomplishment of its own aims. But this is all inevitable. It is part of his problem. He must be increasingly able to live it out in the grace of God.

And not least in this problem of religious-secular tension is the impact of the mundane on the man himself. The chaplain lives in a rigid structure of rank - he himself advances up the ladder.

Each step upward has its concomitant spiritual problem, for with rank comes increasing privilege, and increasing responsibility. Of all officers of the Navy, Chaplains ought to be the least conscious of the privileges of rank.

But in a world of humans, where levels are so definitely established, rank cannot be ignored. Neither can it be eschewed. To do so is to undermine a whole system of discipline which has a legitimate function in a military organization. But our Lord was a humble man. To preach and live His parable of the tables at the feast, in a military situation, requires the utmost spiritual understanding.

Responsibilities of Rank

Conversely, of all officers in the Navy, chaplains ought to be the most conscious of the responsibilities of rank. The tender and responsible use of the authority of military rank requires a personality whose spiritual resources are deep and accessible.

It is difficult enough for a chaplain to serve God adequately in a command on his own. But when he approaches the problem of supervising, and guiding, and exercising discipline, even in the limited way in which chaplains do so, his position is awesome. For he is faced with inter-command, inter-faith and inter-personal problems which tax his ingenuity and judgment and fortitude to the utmost.

Above the supervisory level, the responsibilities for planning and organizing and leading must be even more demanding of spiritual resources. For as close personal relationships are left behind and the dead field of log-

continued on page 13

LEADERSHIP WANTED

by Chaplain Cyril Best, USN

The U.S. Naval Training Center, Bainbridge, Maryland, is unique in that it is the only center which provides basic military training for women in the Navy. Every two weeks a company of Waves is formed and another graduates, its members being scattered across the country as the Waves report to their first duty stations to take their places alongside the sailors trained to man the ships of our great Navy. At this point, Waves are passing through a critical stage in their lives and their Navy careers, a time when they may have many problems. It is a period when Commanding Officers, Heads of Departments, Division Officers and Chaplains should be on the alert to assist them, to provide the leadership necessary that they may become settled, useful members of the units to which they are assigned and fulfill their mission, the release of men for sea duty.

Where They Come From

In order to understand the young woman who has volunteered her services to the Navy and who is now wearing the uniform of the Waves, it is necessary that we look at her background and her training prior to reporting to her first duty assignment.

Like the sailors of the Navy, our Waves come from all sections of the country, from different environments, all types of homes, social and religious backgrounds. They, too, leave home for many reasons---to travel, to further their education, to make their places in the world, to get away from unpleasant or unsatisfactory home conditions, to forget unhappy romances, to escape the feeling they are unwanted or were a strain on the family financially or otherwise. They, also, are seeking independence, recognition, acceptance as individuals and good citizens. For such reasons, Waves have personal, social, religious and family problems as do the sailors.

What They Come With

Statistics show that a majority of these young ladies are of the highest calibre. The most recent figures indicate that 94 per cent of these young women have completed 12th grade while only 39 per cent of men joining the Navy have had as much formal education. The average GCT for these women is 56.6, while for men it is 51.8. The ARI scores for the women run 1.4 per cent higher than the men's (women 52.6, men 51.2), and in the clerical battery, the women score 7.3 per cent better than the men (women 54.2, men 46.9). Currently at Bainbridge the on-board count of Waves in training is 610. Of this number, 97.6 per cent have had high school education and 81 per cent have GCT rates of 50 or above. Ten per cent have GCT rates between 65 and 77.

When the Wave begins her recruit training she leads almost a cloistered life, in most cases more sheltered than that which she experienced at home. She is kept extremely busy from morning to night, with little or no time left to think of herself and her personal problems. She is restricted to the training area except for Chapel services and an occasional movie or dance and she has extremely little social contact with family, friends and the opposite sex. During this too short period, an effort is made to direct her entire attention and desire toward making good in all phases of training.

What We Do With Them

Only nine weeks of intensive work are allotted to the officer and enlisted staff of Recruit Training Women to preparing a recruit for useful duty as a member of the Navy and to effect a smooth transition from civilian to military life. During this period the "boot" Wave is inspired to high standards of responsibility and conduct through a program of character education. She is issued uniforms, taught how to wear and care for them, and given instruction in personal hygiene with emphasis on health and good grooming. She is instructed in the basic customs, traditions and courtesies which are observed in the Navy and is acquainted with the rules and regulations which govern all Navy personnel and with expected standards of conduct under the Uniform Code of Military Justice. She is provided with a basic knowledge of such subjects as weapons of the Navy and protective measures to be taken in connection with fire, atomic, biological and chemical warfare defense. Her understanding of her own and the Navy's place in our democracy and American way of life is increased through courses in history and

citizenship. She learns of the vast opportunities offered her through jobs and training available to a Wave.

Free to choose her own companionship, to pursue wholesome and constructive recreational activities or not, to frequent Service Clubs and public places of entertainment where alcoholic beverages are served and people of questionable influence congregate, she may be vulnerable to numerous sorts of temptation.

These and other problems confronting the Wave at her first duty station are ample reasons for a call to better and continuous leadership on the part of all officers for the women of our Navy. This may take numerous forms and may provide the answer to many of the Wave's problems. Constant indoctrination and education in character building is needed. Jobs to use her talents are most helpful. Provision and supervision of wholesome off-duty activities are recommended. Regular attendance at worship services and other activities of the church of her choice should be encouraged. A wise choice of companionship should be emphasized constantly.

Example is the best form of leadership. Good thinking, pure speaking and noble acting provide it.

The ultimate end of this recruit training period is that each Wave might leave Bainbridge a lady, erect and smart in appearance, glamorous in Navy blue, able to meet and converse with people, a better citizen, ready and willing to do her duty and instilled with the knowledge that her conduct must be no less than 4.0 at all times.

Where To Now?

After graduation from "boot camp" the Wave returns home for two weeks' leave, sharing with her family and friends justifiable pride in herself and the Navy uniform she wears.

Reporting to her first duty station is the greatest transition the Wave experiences in her whole Navy career. Emotionally she is excited because this is the day she has been working toward---the day she will take her place alongside the sailors of the Navy. Free of restrictions that have bound her to this point, she is now on her own. The sense of self-confidence and belonging acquired during recruit training may falter a bit as she finds herself, for the first time, without anyone to guide her every action and expecting a "specific" something from her every minute of the day. She may experience a feeling of disappointment in dreams of her first duty station. Due to her newly acquired freedom, she may temporarily become lax in the wearing and caring for uniforms, or in the practice of some of the usages and customs learned in her "boot" training.

Can They Stay "Sharp?"

With orders in hand, she may say, "Reporting for duty, Sir", while thinking of the prospective liberty hours.

FROM THE DESK OF PERS J12

In case you didn't know,
the Secretary of the Navy on 10 Sep 1960 approved the following regulations regarding termination of service for resignation, retirement or release from active duty:

a. Personnel will not normally be permitted to resign, retire or be released from active duty while on an indefinite extension until completion of a minimum tour of one (1) year at current duty station or, in the case of personnel assigned overseas, until completion of a normal tour for the geographical area of the activity to which assigned as prescribed by current regulations unless:

(1) A bonafide harship exists.
(2) The officer concerned, prior to execution of his last orders, has officially notified the Chief of Naval Personnel of his intent to resign, retire or request release from active duty during the succeeding year.

••

In his book, "Dynamic Preaching," James W. Clarke makes this poignant observation of our time: "Our grandfathers could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. The only new vice of the past three hundred years is the breathless blasphemy of speed."

••

MOVING TO THE "HILL"

Chaplain Henry C. Schadeberg, USNR, of Burlington, Wisconsin, has been elected to the House of Representatives from his district in southern Wisconsin. A clergyman of the Congregational Christian Church, the chaplain has been active with the USNRTC at Kenosha, Wisconsin, since April 1957. Chaplain Schadeberg came on active duty with the Chaplain Corps in 1943 and served at the USN Ammunition Depot, Portsmouth, N. H., aboard the USS LOUISVILLE and on the Staff, Commander, Marianas. He was released to inactive duty in January 1946 but has continued on active association with the Corps since that time. He was promoted to CDR on 1 Jul 1956. The Chaplain Corps congratulates Chaplain Schadeberg on his success.

PROMINENT CLERGY VISIT THE FLEET

Above, Dr. Marion J. Creeger of the General Commission on Chaplains chats with Chaplains G. M. Hershberger, J. F. Schaeffer, J. L. Swinson and M. S. Ernstmeyer aboard USS DES MOINES, Flagship of the Sixth Fleet. Dr. Creeger and Bishop Gerald Kennedy (below) of the Protestant Episcopal Missionary District of Hawaii were guests of VADM C. W. Anderson, Jr., USN, Commander, Sixth Fleet. Bishop Kennedy officiated on World Communion Sunday aboard USS INDEPENDENCE at a service to which personnel of 14 ships of the Sixth Fleet were invited. On the right, Chaplain Hugh Purvis, RN, Principle Chaplain of Scotland in the Royal Navy, greets the congregation after service at the U. S. Navy's Protestant Chapel in London. Chaplains Glyn Jones and F. L. Garrett were his hosts. Below right, Bishop Donald H. Tippet (black suit), Executive Secretary of the Commission on Methodist Chaplains and the Rt. Reverend James A. Pike, Bishop of the San Francisco Diocese of the Protestant Episcopal Church are welcomed on the quarterdeck of the USS OKLAHOMA CITY. CAPT Ben W. Sarver, USN, CO of the ship greets the clergymen being introduced by Chaplain Detrick, USN. Awaiting an opportunity to greet the clergy is CDR Louis K. Tuttle, USN, XO.

Opera

GREETING

Arriving in Hong Kong with l
clasp" materials, Captain
CO of the USS ORISKANY
lain A. W. Dennis, USN, w
resentatives of charitable
left to right are pictured
Whitener and Mr. T. Y. L
Christ in China, Chaplain
Guest, and Sisters Moira
the Maryknoll Sisters.

SORTING

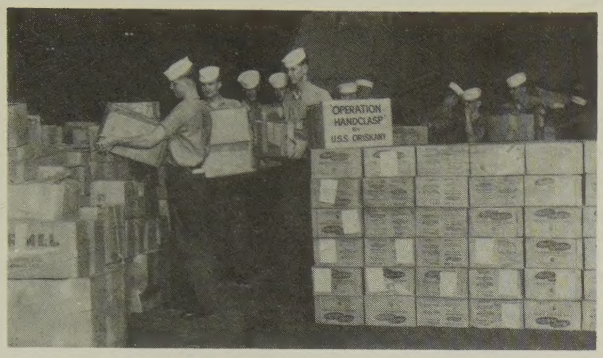
In a recent letter from Hong Kong, Sister Mar
Concis of the Maryknoll Sisters spoke not only for he
self and her group but for many relief agencies benefi
ing from "Operation Handclasp" when she wrote "..
don't suppose the people in the United States who are e
tending their helping hand to us in Hong Kong realize h
much help they really are giving. You and they mig
accuse me of exaggerating if I said the help is tremendo
but I will say it anyway..." Just one of many tributes
"Handclasp", this one is typical of the gratitude of ma
thousands of recipients for the generosity of the Amer
can public.

Inaugurated shortly after President Eisenhower a
nounced the "People-to-People" program in 1956, "Han
clasp" has been instrumental in getting thousands

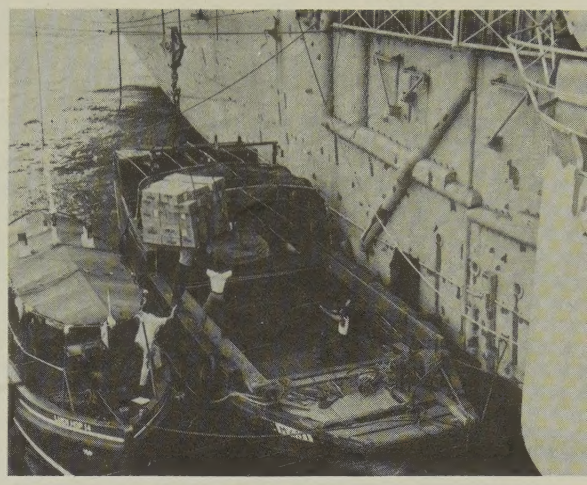
TRYING

GIVING

"Handclasp"



LOADING



UNLOADING

eded items and food concentrates to the myr-
ees in the Far East. These refugees, the
of Communism's depredations in China,
and other areas, are poverty-stricken and
antly on the edge of starvation. Hong Kong
arly one half million refugees who are com-
tute. Helping these and other unfortunates
n of "Handclasp".

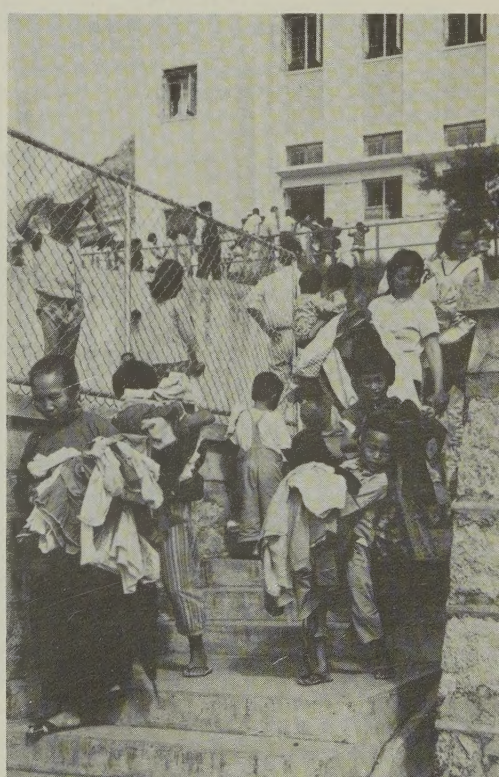
ram is relatively simple in its operation.
g, household items, medical supplies, food
ner materials are deposited at Navy-desig-
ion points on the west coast. As space be-
ble in Navy ships going to refugee areas,
goods are put aboard and sent overseas
Upon arrival in the Far East the goods are turned over to missionaries of all faiths who take charge of the "Handclasp" cargo and distribute it where the needs are greatest.

"Handclasp" has increased in stature in the recent past and is now a very substantial operation. From February 1959 through October 1960 over 916 tons of usable materials were shipped to Korea, Japan, Hong Kong, Taiwan, Thailand, the Philippines and Morocco. Late in November 1960 the largest single shipment departed the west coast with PhibRon Five. This shipment contained 270 tons of needed material and included over $1,000,000 of critical required medical supplies.

It is fitting that we wish this excellent project continued growth and success and that we cooperate with "Handclasp" whenever the occasion avails itself.

FRESHING

HOMEWARD BOUND



NO COINS INVOLVED

A young chaplain stood at the head of the room reading aloud from a precept addressed to the president of the board, and signed by the Secretary of the Navy. Before him sat nine senior chaplains. Except for an occasional car passing by outside and the voice of the young officer, the room was quiet.

"Officers recommended for promotion," he read, "shall be those officers who, in the opinion of the board, are best fitted for such promotion."

This scene takes place many times during the course of a year. It marks the opening of a selection board convened by the Secretary of the Navy. Had you been there you might have gotten the impression that the whole thing was cold and impersonal. And on the surface it undoubtedly appears that way. However, there is a great amount of the human element contained in this board and in all other selection boards. It's the purpose of this article to try to show you something of that human element.

To begin with, every selection board, whether it is to consider 45 active duty chaplains or 21,000 inactive Reserve LTJG's, is composed of a president or senior member, a recorder, and a varying number of members. If the work of a board is to be particularly heavy, the recorder may be assigned one or more assistants.

The Team

The job all of these people have is a tremendously important one--the job of picking those who are to take a step up the Navy's ladder. Because of this, they are a carefully screened group of naval officers. The members for selection boards are normally nominated by the Chief of Naval Personnel to the Secretary of the Navy. The Secretary has always exhibited an active interest in board memberships and has personally exercised his appointive authority in this regard. Members of active selection boards are carefully chosen for their integrity and breadth of experience. Also, since members are charged with selecting the "best-fitted," it is only proper that they themselves be in this category. Accordingly, only officers who have never failed of selection to any grade up to and including the one in which they are currently serving, are chosen as members of selection boards. Also in accordance with statutory requirements, officers are not ordered to serve on the same board two consecutive years. This is a protective measure designed to insure that officers not selected will have a fresh start the following year when they again are considered for promotion.

The duties of the recorder are relatively simple to define even though at times they are demanding in execution. The recorder, as with any other type of naval board, officially maintains a true record of the proceedings of the board. In actual practice he determines and maintains the accuracy of lists of names furnished the board for its consideration. He accounts for all official records and documents that the board uses in its deliberations. In a myriad of other ways he assists the members of the board. One thing he does not do is to take part in the selective or evaluative process by means of which the board functions.

Let's Look at the Record

This business of evaluating and selecting is, of course, the primary duty of the members of any selection board. Picking the best fitted or the best qualified from among a group of officers, all of whom may be assumed to be fitted or qualified, is a task requiring the maturity and judgment which senior officers are expected to possess.

You will notice that the word "best" has been used to describe two characteristics--the best fitted and the best qualified. The precept given to an active board requires that the board shall recommend for promotion (1) those officers holding permanent appointments in the Regular Navy in the grades of ensign and above whom it considers "best" fitted for such promotion, and (2) those Naval Reserve and temporary officers whom it considers qualified for continued active duty in the higher grade. The precept to an inactive duty board states that the board shall recommend those officers whom it considers "best fitted," "fitted," or "qualified" as set forth in Title 10, U.S. Code.

In addition to these duties, both the active and inactive selection boards are required to reconstitute themselves as an examining board after they have completed their evaluating and selecting process. They then proceed about the business of re-examining the records of all officers recommended for promotion to determine their mental, moral and professional qualifications for advancement. This examining board does not concern itself with such other qualifications as may be prescribed for advancement, e.g., correspondence courses, sea duty or foreign service, physical examination, etc.

Besides selecting officers for the next higher grade, the selection board is charged with the responsibility of "selecting out," or recommending for discharge, those officers whose past performance of duty indicates unsatisfactory service and that they would be unable to cope satisfactorily with the duties of the next higher grade. This unpleasant task is imposed on all selection boards, both active and inactive, since in the words of the Secretary of the Navy, it is "equally important to the Navy that the unfit be eliminated as that the outstanding be advanced."

It's Not Easy

Now, it's a simple thing to say merely that a selection board evaluates an officer's record and then selects him

continued from page 1

wishes to become great shall be your servant; and whosoever wishes to be first among you shall be slave of all; for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many."

When the mother of John and James begged the Lord to place her sons at His right hand and left hand in the kingdom, He turned to them and asked whether or not they were ready to drink of His chalice, namely, to follow Him in His martyrdom. Today we seem to have forgotten that position and status in the body of Christ depend upon our answer to that question. They truly have status who love the Cross, who seek to follow Christ even to Calvary.

Chaplains need chaplains. We need to band together, to meet frequently and assess our own way of life, to check one another, to correct false scales of values frequently, so as to keep our eyes and our hearts focused on the real apostolic methods. We have begun to band together for such purposes. There are the yearly denominational retreats, and the monthly days of recollection, or even more simply a few friends meeting regularly to discuss the essentials of our apostolate.

Yes, chaplains need chaplains. May the year 1961 bring us even closer together.

G. A. R.

or not, as the case may be, from among his fellow officers. But the actual task of evaluation and selection is a serious one for a board to face, and each member of a board is charged to weigh and consider the facts evident to him in his examination of the fitness reports and the selection board jackets. The decisions of the members of the board are based upon the finest kind of personal evaluation and upon necessary compromises between one man's opinion of relative worth and another's. In this connection it is to be noted that those officers failing of selection are not necessarily poor officers or are they unqualified. The current high attrition, particularly to the higher grades, dictates that many completely satisfactory officers are being left behind. This is one of the features, unfortunate perhaps, of the pyramid promotion system. Some officers must, by law, be left behind going to each successively higher grade.

When the work of the selection board is finally completed, the official list of names of officers whom the board has recommended travels via the Chief of Naval Personnel and the Judge Advocate General to the Secretary of the Navy and finally to the President of the United States. Only when the President has given his approval with his signature is the list released to the Navy and to the public. In addition, all permanent USN officers selected for temporary or permanent promotion and all Reserve and temporary officers on active duty must be confirmed in the higher rank by the Senate. All inactive Reserve and TAR officers selected for temporary or permanent flag rank must be confirmed by the Senate. There is no provision whereby an officer may appear before a selection board, but each officer has the right to communicate with the selection board, via the chain of command. Normally such communications are unnecessary unless the subject matter thereof is not manifestly apparent in the record.

Now Take A Break

When the job is done, the members of a selection board can settle back with a cup of hot coffee and swap sea yarns while the IBM machines begin tabulating and running off the various lists required within the Bureau of Naval Personnel.

It's not an easy thing to do--this sitting as a member of a selection board. It requires a great deal of mature judgment, patience, and perseverance. It calls for a lot of concentration to insure that all cases are equitably considered by the same set of standards day after day.

All of this may sound like a pretty complicated business. And it is. It's expensive, too. The Navy spends thousands of dollars each year just to make sure that people like you get fair and impartial treatment when it comes to advancement. The Navy is glad to have it that way because it's a mighty important business. Then, too, the Navy knows it has the best system yet devised for selective promotion. It's glad to pay the expense in order to get the best in return.

There's one special thing you would do well to keep in the back of your mind--always. When the time comes that your name appears before a selection board, just relax-because it's then too late for you to do anything about it. The members of your board take over at that point, and your fate is in their hands.

Editor's Note: This article, written by LCDR G.W. Farris, USN, of the Active Officers Promotion Branch, BuPers, appeared originally in a slightly different format in the Naval Training Bulletin, Fall Issue, 1959.

.....

The composer and librettist, Menotti, once wrote: "Hell begins on that day when God grants us a clear vision of all that we might have achieved, all of the gifts which we have wasted, of all that we might have done that we did not do . . . For me the conception of hell lies in the two words, 'too late'."

*The Chief of Chaplains notes that...

* A beautiful carving of Christ praying in the Garden of Gethsemane was recently dedicated at The Academy Chapel as a memorial to ".... all Marines, living and dead, who have dedicated their lives to God and to the defense of their country." The memorial, four feet by six feet, was hand carved in Oberammergau, Germany, and is mounted in the vestibule entrance to Saint Andrew's Chapel. Assisting General D. M. Shoup, USMC, and RADM J. F. Davidson, USN, in the dedication, were Chaplains J. W. Kelly and H. J. Rotrige.

* A country by country fact book entitled "Other Lands, Other Peoples" has recently been produced by the National Education Association. Brief discussions of the history, economy, culture and religions of each of 86 countries are included in this valuable book. It is procurable at a cost of one dollar from the Association at 1201 16th Street, N.W., Washington 6, D.C.

* The newly formed Women Marine Association appointed Chaplain C. J. Covert, USN, as its first National Chaplain. Much success is wished for this potentially important and dedicated association of distaff Marines.

* It is gratifying to note that observances of National Day of Prayer are taking on more significance. Typical of what is being done were the services at NAS, Lakehurst, N.J. A noonday Protestant service was followed by a Prayer Watch from 1230 to 1900 with personnel and families signing for one half hour periods of prayer and meditation. After the 1135 Catholic Mass, the Blessed Sacrament was exposed in Our Lady of the Skies Chapel until 1900. Again personnel and families signed for half hour vigils. At the Shipyard Chapel in Portsmouth, Virginia, emphasis on prayer and meditation was made for the hours 0730 to 1730. Those who availed themselves of this opportunity to worship were subse-

.....

COMMUNION IN THE HOLY LAND

While their ship was visiting Beirut, Lebanon, 74 men of the crew of the USS INTREPID (CVA-11) availed themselves of an opportunity to visit Jerusalem. One of the highlights of the visit was a Communion Service conducted in the Garden of the Tomb by Chaplain L. R. Rogers. The previous day, 17 members of the party were baptized in the River Jordan.

quently offered fellowship in the chaplain's office where coffee and doughnuts were provided. All chaplains who made the National Day of Prayer a meaningful observance for their personnel are commended.

✱ Chaplain C. M. Drury, USN (Ret), has again been cited for his enthusiasm for history. The Presbyterian Historical Society awarded Chaplain Drury its Distinguished Service Award on Founder's Day, 14 October 1960, at which occasion he was the principal speaker. The citation notes not only his contributions to the Presbyterian Church (USA), but also his scholarly work with the History of the Chaplains Corps. It is pleasant to note Chaplain Drury's continuing industry in this field.

✱ The United Christian Youth Movement has announced its theme for the 1961 observance of "Youth Week"---"Into All the World Together." The week from 29 January to 5 February is designated for this youth emphasis. Chaplains may secure materials by addressing a request to UCYM, 475 Riverside Drive, New York 27, New York.

✱ Three orphans, one in Korea, one in Greece and one in Germany, are supported on a continuing basis by the Protestant Chapel Fund of U. S. Naval Activities, Memphis, Tennessee.

✱ Chaplain A. L. Murray, USNR-R, has been named Vice-President for Development of Bacone College, Bacone, Oklahoma. Continuing his interest in the Navy, he recently joined Composite Company 8-11 of the Naval Reserve Unit in Muskogee, Oklahoma.

✱ Several interesting and commendatory observations were made regarding Navy chaplains and their ministries in the 12 and 19 September issues of "The Presbyterian Outlook." The Rev. Dr. W. B. J. Martin, who conducted the Protestant seminar for Navy chaplains in San Diego, noted in his column, "From My Study Window", the regard with which chaplains are held by senior line officers in both the Navy and Marine Corps. Noting that chaplains have some problems peculiar to a military ministry, he finds them to be "resourceful improvisers." Dr. Martin departed San Diego with the opinion that his experience with the chaplains was enriching. It is a foregone conclusion that the enrichment was reciprocal.

✱ Chaplains who attended the second section of the professional seminar for Protestant chaplains at Norfolk were thanked by the Rev. Dr. James T. Cleland through a letter appearing in the "Navy Times." Some special furnishing for the chapel at the Duke University Hospital will be purchased from donations made by the chaplains.

✱ Lay leaders are playing a more vigorous role in the Navy and Marine Corps. It has come to the attention of this office that several chaplains have marked selection and appointment of lay leaders with impressive services of commissioning. Such services, if properly prepared and conducted with dignity, serve to enhance the dedication of the lay leaders.

✱ Chaplain Edward A. Slattery, USN, Force Chaplain on the Staff, Commander, Amphibious Forces, Pacific, celebrated the Solemn Mass of Dedication at St. Ann Catholic Church, Ridgecrest, California. Officiant at the dedication was the Most Reverend A. J. Willinger, C.Ss.R., D.D., Bishop of the Monterey-Fresno Diocese. Also representing the Navy and participating in the processional was Chaplain R. "Q" Jones, USN, stationed at nearby NOTS, China Lake, California.

✱ From the Yokohama Chapel Center comes word of a very successful Preaching Mission conducted by the Rev. Dr. Louis H. Evans of Los Angeles. During a four-day mission, his congregations aggregated approximately 1800 worshippers. Not only an inspiration to the congregations he addressed, Chaplain R. C. Hohenstein, USN, reports that Dr. Evans was likewise inspirational and helpful to the seven Navy chaplains who were also present.

✱ Pers J13 announces the availability of two surplus World War II portable typewriters in this office. Any chaplain desiring one of these typewriters or any chaplain who may be contemplating the purchase of a new typewriter and desiring one of the above as a trade-in may obtain one by addressing a request to the Chief of Chaplains, Attn: Pers J13. The trade-in allowance on each of these machines is $20. It is recognized that this offer refers to typewriters for official use.

✱ Sixteen thousand Navy-theme religious bulletins were used by churchmen in the Santa Monica, California, area in observance of Navy Day. The Commanding Officer of the USNRTC, Santa Monica, in coordination with the Office of the Commandant, Eleventh Naval District, made possible the gratis distribution of the bulletins to the various churches. Twenty-five members of the Playa del Rey Art Association submitted entries for the bulletin. The one selected was entitled "One Nation Under God" and provided an excellent cover. The project may be expanded to include the entire Eleventh Naval District next year.

✱ Forty-nine laymen participated in nine Protestant Worship Services on Laymen's Sunday at the USNTC, Great Lakes, Illinois. The 1960 observance was the third consecutive year that emphasis has been given to this cause. Increasingly our chaplains are using this particular Sunday to mark the dedication of laymen. Other observances at other locations were equally interesting and well-planned.

TO THE GLORY OF GOD

"Set this place aside for the worship of God" was the instruction given Chaplain A. M. Oliver, USN, as he was given the key to the newly dedicated chapel aboard the USS FORRESTAL (CVA 59) by the ship's CO, CAPT R. E. Riera, USN. The dedicatory address was delivered by Chaplain G. A. Rosso, USN, Chief of Chaplains. Assisting in the dedication ceremony were the Rev. Dr. M. J. Creeger and Chaplains R. W. Ricker and S. Sobel. The chapel, which is interdenominational, will have 24 regularly scheduled services each week when the ship is at sea. In addition, the chapel will provide a quiet place for private prayer and meditation.

The Chief Visits Operation Deepfreeze

Chaplain Andress tells the "Chief" that in summer attendance at the chapel is even better than it is in winter.

Frank A. Paessum, SWC, USN, explains the workings of a P-3 type tractor to Chaplains Rosso and Andress.

The Chief of Chaplains celebrates the Mass in the interdenominational chapel located at McMurdo Sound.

"Majestic!" "Startling!" "Impressive!" -- these were some of the adjectives used by the Chief of Chaplains on his return from his visit to "Operation Deepfreeze." They were used to describe the scenic glories at that cold frontier. "But," the chaplain added, "despite her awe-inspiring beauty, Nature demands discipline of all who labor there. If the elementary rules are not observed strict penalties are exacted. Nature changes her expression so rapidly that all hands must be alert constantly. Carelessness can mean accident or death. The lessons learned by those who 'live on the ice' are meaningful for life. Once learned they are not likely to be forgotten."

Chaplain Rosso journeyed to the Antarctic as a guest of RADM David M. Tyree, USN, Commander, Task Force 43. Expressing admiration for all who serve with "Operation Deepfreeze" the Chief of Chaplains was particularly pleased to greet Chaplain Gene B. Andress, USN, who will be with this year's "wintering over" party at McMurdo Sound. The photographs on this page were taken on Chaplain Rosso's trip.

The Chief of Chaplains commends the culinary mastery of Bruce Raymond, an airman of VX-6. Below: This small chapel stands in the snow at McMurdo Sound.

continued from page 3

Above the supervisory level, the responsibilities for planning and organizing and leading must be even more demanding of spiritual resources. For as close personal relationships are left behind and the dead field of logistics and legislation is entered, the difficulty of infusing a vital Godly power into the affairs of men becomes even more apparent.

Allied to the problem of increasing rank is the effect of the growing comfort and worldly security which follows. The chaplain must look for and avoid the secular traps of pensions and automobiles and goodly houses and shopping jaunts and sight-seeing trips which can readily occupy his whole attention. He becomes popular. He begets a family. He becomes a man of the world. And he can easily lose his soul by forgetting his responsibility.

In his pilgrimage through this barren land of professional and personal trial the chaplain must grow in spirit. Otherwise he is lost.

His Power unto Life

For a Christian chaplain the only source of spiritual power lies in his continuing experience of life in Jesus Christ. This means cutting away all the sham and construction by which he would shield himself from the stern reality of life, and coming face to face with the power of God.

Williams' hymn goes on, in the next phrase: "I am weak, but Thou art mighty." In the recognition of God's love and power and in the living response to His revelation of Himself in holiness and judgment, in service and suffering, lies the chaplain's power unto life.

It has been shown above that the career of a chaplain is one in which the problems of adjustment to environment tend to grow rather than diminish. On this purely pragmatic basis it is apparent that growing resources of patience and endurance are required.

Any attempt to satisfy this need on a superficial level must necessarily fail. When a chaplain, for instance, is faced with a particularly disagreeable relationship with his Executive Officer aboard ship, his first question may well be, "What have other chaplains done in similar circumstances?"

The fact is, though, that there are no similar circumstances. While much can be learned from history, and the guidance of the experience of others is to be sought, the mechanical application of rules and principles offers no lasting solution.

The answer lies rather in the growing manhood of the chaplain as he appropriates in the name of Christ the adaptability and force which others have demonstrated by the grace of God.

Secular Answer: Moral Failure

The secular answer to the problem of moral failure, low morale and a high venereal disease rate, is always "more and better recreation," just as the answer to civilian juvenile delinquency is "slum clearance."

Not discounting the techniques of sociology and psychology, the chaplain still must not feel that he has fulfilled his calling by using these tools as absolute nor that he can solve his own problems by adopting good mental-hygiene procedures. The developing spirituality of a chaplain must enhance his ability to resist the pressures forcing him into such a role, and to assert rather the vitality of the Gospel as a true minister of God.

Neither may a chaplain be satisfied with a quasi-religious position in his command structure. It is not enough to mouth second-hand religious cliches and to pose as officially constituted guardian of the public morals, providing the veneer of respectability for an otherwise corrupt situation.

Sometimes radical action may be required. But usually the chaplain's job is to take life as he finds it bringing to bear on the individual and corporate lives which surround him the patient redeeming force of Christ's presence.

His role is at once more and less limited than that of his civilian colleague. Because his life is closer to that of his people he may enter into and share more profoundly their problems. Because he works in a specific social situation he will not ordinarily become involved in the exposition of the broad social issues of the Gospel.

His ministry is more apt to be deep than broad. He has many souls to nurture and some to mend and some to find. But wherever his assignment may lead him, and however he may conceive his goals, it is only a growing awareness of life and a developing appreciation of the redeeming power of God which will inform and build him.

Self-examination

A man who is becoming aware of himself by living in Christ must be in a constant state of self-examination which does away with all complacency. I am speaking not of a morbid comparison with others of equal rank on a fitness report scale, nor a measuring against a rigid set of legal pegs, but of the real awareness of self which comes out of facing God.

Such a man, knowing himself, must grow in a Godly understanding and charity which appropriate both the Divine love and righteousness to avoid harsh judgment and stolid moralizing. These hide too often a self-allowed latitude the breadth of which can be amazing.

A man in Christ will have a vital enthusiasm for all the opportunities and trials of life, overcoming the bitter resignation which creeps unseen into a spirit.

And because God is mighty a man in Him will grow in a confidence which bubbles out each day to envelop the inevitable despair over failure and awesome odds. This is a man whose spirit is growing - not static and serene- but vital because God is in him and he is in God.

Three Arenas

The chaplain fights his battle in three arenas. The first is in his daily contacts - the wardroom, below decks, in the company area, in the office. The second is in his counselling and teaching. The third is in his preaching.

Into each he must bring his whole being - struggling, seeking, walking with God. As he walks about in his everyday tasks he carries with him the living Christ to areas where He might not ever else be known. As he contends with a struggling soul in the searching torments of a confessional he reveals his own spiritual being more than he knows, and the tenderness of the Christ in him is the curing power.

But as he stands to preach the Gospel the depth of his soul is exposed. He must be growing, becoming, living- a real person in Christ. Otherwise he is dead - and all that he says.

Necrology

A tragic plane crash on Guam the night of 19 September claimed the life of Chaplain LeGrant E. Williams, USN. He was returning from a preaching mission to his duty assignment at the Naval Air Station, Barber's Point, Hawaii. Chaplain Williams, a BMI in WW II, was a graduate of Dallas Theological Seminary and a clergyman of the Conservative Baptist Church. On active duty since 1954, the chaplain served at sea aboard the USS RENDOVA and USS ELDORADO and ashore at USNH, Bainbridge, Md, and NTC Great Lakes, Ill. Chaplain Williams, survived by his wife and four children, was interred in Barrancas National Cemetery, Pensacola, Fla., on 18 October with many fellow chaplains present, The Chaplain Corps unites in prayer and sympathy at the loss of one of its very dedicated members.

Religious and Patriotic Days Observed During 1961

JANUARY

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

FEBRUARY

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

MARCH

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

APRIL

SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

MAY

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

JUNE

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

1 Jan: (Sunday) New Year's Day. Feast of the Circumcision. Holy Day of Obligation for Catholics
6 Jan: Epiphany
29 Jan: Youth Week (to 5 Feb)
3 Feb: Four Chaplains Memorial Day
12 Feb: Race Relation Sunday
12 Feb: Lincoln's Birthday
15 Feb: Ash Wednesday. Beginning Lent. Season of renewal by Spiritual discipline. Abstinence from meat for all Catholics
17 Feb: World Day of Prayer
19 Feb: Brotherhood Week (to 26 Feb)
22 Feb: Washington's Birthday
2 Mar: Jewish Feast of Purim
25 Mar: The Annunciation
26 Mar: Palm Sunday
30 Mar: Maundy Thursday
31 Mar: Good Friday
1 Apr: Jewish Passover (begins sundown 31 March and ends sunset 8 April)
2 Apr: Easter Day
9 Apr: Orthodox Easter
7 May: National Family Week (to 14 May)
11 May: Ascension Day. Holy Day of Obligation for Catholics
14 May: Mother's Day. Festival of the Christian Home
21 May: Whitsunday (Pentecost); Jewish Feast of Weeks (Shavuot)
27 May: Armed Forces Day (3rd Saturday in May)
28 May: Trinity Sunday (1st Sunday after Pentecost)
30 May: Memorial or Decoration Day
11 Jun: Children's Sunday
18 Jun: Father's Day (3rd Sunday in June)
4 Jul: Independence Day (Tuesday)
23 Jul: Jewish Fast Day (Tisheah Beab)
24 Jul: 186th Anniversary of the Army Chaplain Corps
4 Aug: 171st Anniversary of the U.S. Coast Guard
6 Aug: Transfiguration
15 Aug: Assumption of the Blessed Virgin Mary. Holy Day of Obligation for Catholics
4 Sep: (Monday) Labor Day
10 Sep: Jewish Eve of New Year 5722 (Sundown)
11 Sep: Jewish New Year, First Day (Rosh Hashanah)
12 Sep: Jewish New Year, Second Day
18 Sep: U.S. Air Force Chaplain Corps 14th Anniversary
20 Sep: Jewish Day of Atonement (Yom Kippur) (begins sundown 19 Sep)
24 Sep: Christian Education Week (to 1 Oct)
1 Oct: World Wide Communion Sunday
12 Oct: Columbus Day
15 Oct: Laymen's Sunday
24 Oct: United Nations Day
27 Oct: Navy Day
29 Oct: Reformation Sunday; Feast of Christ the King (Catholic)
1 Nov: All Saints Day (Holy Day of Obligation for Catholics)
2 Nov: All Souls' Day
10 Nov: 186th Anniversary of Marine Corps
11 Nov: Veterans Day
23 Nov: Thanksgiving Day
28 Nov: 186th Anniversary of the Navy Chaplain Corps (Use Sunday 26 Nov)
3 Dec: 1st Sunday in Advent
8 Dec: The Immaculate Conception: Holy Day of Obligation for Catholics
10 Dec: Universal Bible Sunday
23 Dec: Abstinence from meat for Catholics
24 Dec: Vigil of Christmas
25 Dec: (Monday) Christmas Day. Holy Day of Obligation for Catholics
31 Dec: (Sunday) Watch Night: New Year's Eve

JULY

SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

AUGUST

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

OCTOBER

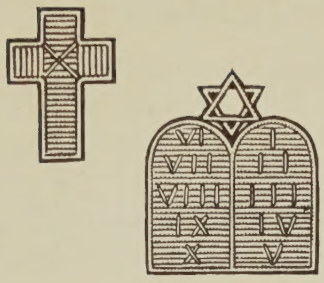
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

NOVEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

DECEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						



The Great Christian Answer

"We in America have . . . the answer to the Communist challenge. It lies in the strength of our Judaic-Christian tradition, the power of the Holy Spirit working in men. Too frequently, both clergy and laymen, do not realize the full resources at their command in the Christian tradition—the tremendous power of God to turn men toward good, to make personalities bloom with the living courage of sainted men. The job of you as clergymen is to help channel this divine power into the hearts, minds, and souls of men. Literally, the Gospel has the power to turn the world upside down. That should be your mission.

No greater challenge has ever faced the Christian Church. Communism has caused the deaths of millions of people. No enemy in all these 2,000 years has held such a deadly challenge to the Christian pulpit. As spokesmen of God, your task is to enable men to know the truth, so the truth will set them free."

J. Edgar Hoover

(The foregoing has been reprinted with permission of the author and "Christianity Today" where it appeared in the 24 October 1960 issue in Mr. Hoover's second article in his series, "Communist Propaganda and the Christian Pulpit.")